THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (ECCLESIASTES 12: 13, 14).

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RELIEF SOCIETY CONFERENCE.

PRECEDING the General Conference of the Church, the Relief Society held a conference in the Assembly Hall, Salt Lake City, October 3rd, 1914. The president of the organization, Mrs. Emmeline B. Wells, pronounced it "the most successful and best attended Relief Society conference ever held." The program consisted of musical selections and addresses by many speakers. A timely address was delivered by President Joseph F. Smith in the afternoon. In the morning the officers held a mass meeting in the Bishop's building, and following the afternoon session the genealogical classes met to discuss their activities.

The following synopsis of the remarks of President Joseph F. Smith is from the *Herald-Republican* of October 4th, 1914:

"Notwithstanding the apparent peace which we are enjoying in our country," said President Smith, "we are not without our serious troubles. Some of them are exceedingly dangerous in the path they are moving. The positive results which may emerge from these troubles are parallel to the condition of Europe to-day.

"There is in our midst to-day the same spirit which is responsible for the European crisis. This spirit is steadily growing in importance and power, and will, if not destroyed, undoubtedly bring strife and contention to our country identical to that of Europe. There is a great deal of internal dissension, unrest, dissatisfaction and trouble in our own political, industrial and religious life. This is the same spirit which was displayed in Europe before the outbreak of the war. Do not forget or ignore it. Its importance is beyond our realization.

"There is only one power that can end this bloodshed and war among nations on earth, and this is true religion, not the man-made, so-called religion, but the religion of truth, love and brotherhood of man, undefiled before God. The churches of the early days were founded on man-made laws, and God declared through the Prophet Joseph Smith that no religion then extant on earth was acknowledged by Him.

"It is a common expression that 'there is good in all religions,' but this is not enough. It is easily seen to-day that there is not sufficient good in any religion practiced in Europe to prevent the war, the contention, strife, division, nor the hatred one nation exhibits toward the other. The reason for this is apparent; the religions do not acknowledge the essentials of God's revelation, of God's truth to love our brother man, and not to hate and distrust him, to forgive others' faults and shortcomings, to bear no malice, to be kind and generous.

"The one principle which can prevent men from warring against one another is the spirit of God's love, the spirit displayed by Jesus Christ when He was on earth, the spirit of truth, and to esteem Him above all other ideals and desires in the world.

"We have been forewarned that this war would engulf us. And we have been looking for the fulfillment of His word. Now it has materialized. This war was necessary because men did not pattern their religious and spiritual lives after Christ's life. The Lord, therefore, was able to predict, for He knew then and knows to-day, that if men do not live according to His lights, they will perish from the earth. Europe is suffering and reaping the results of its own acts, and we should take our warning and adopt the laws of God.

"Let me relate my experiences in continental Europe forty years ago. What struck me forcibly at that time, and the memories which have remained with me ever since, was the sight of women doing heavy manual labor, women hitched to carts with dogs and donkeys, women working in the fields, in brick factories, rowing boats to the steamers, hauling huge loads of fish and vegetables on their backs. What can be expected of the men or of the religion of a country that permits this? It is no wonder those countries are at each other's throats.

"And what is the usual scene in the great centers of these countries? Everywhere you go are soldiers strutting up and down, sitting in restaurants, in saloons and places of ill-repute. These men are enjoying the easiest life possible, while the women are employed as drudges and slaves. And when I heard there that they charged the men of Utah with permitting this same condition to exist here, you can imagine my indignation.

"Although it is wicked and wrong to force war on men and nations, yet it is righteous and just for men to defend their homes, their liberty, their religious freedom, and their lives to the last

drop of their blood. But we pray and hope that it may never be necessary in this country.

"God gave the word through the Prophet Joseph Smith that men were worshiping Him with their lips, but not with their hearts. This is borne out in the condition of Europe to-day. The Catholics and the Protestants are praying to the same God for victory for their side. The allies are praying for victory. The Germans and Austrians are praying for victory. They worship in the same churches, yet they are trying to kill one another. It proves what God revealed, that they have not the spirit and power of God to guide them, that they were worshipers of men and man-made organizations which were entirely divested of any power or spirit of God."

President Smith took occasion to compliment the women of the Relief Society for their energetic and efficient work during the last six months, and said he hoped that it would continue to even larger proportions. He drew a parallel between the work Christ did on earth and the work being done by this organization. President Smith told them to guard against jealousy and internal dissension, and their work would be in accordance with the wishes of the Lord.

MINUTES OF HULL CONFERENCE.

THE Hull semi-annual conference was held in St. George's Hall, Story Street, Hull, on Sunday, October 18th, 1914. There were in attendance: President Hyrum M. Smith of the European mission; Elder G. Merlin Southwick of the Liverpool office; Elders Clyde F. Hansen, Verner O. Hewlett and Harold T. Pardoe of the Leeds conference; Elders Arthur Bradder, Milton B. Manghan, Orson C. Parker and Lorenzo Parker of the Sheffield conference; Elders Louis B. Manghan and Marion Green of the Manchester conference; President Ray D. Nicholes and fourteen traveling elders of the Hull conference.

The morning session commenced at 10:30 by singing, "Nay, speak no ill." Prayer was offered by Elder Thomas M. Argyle. Singing, "Do what is right." The sacramental hymn, "How great the wisdom and the love," was sung. The sacrament was administered by Brothers S. T. Sharp and James R. Skipworth.

President Ray D. Nicholes welcomed all present and expressed himself as being grateful for his connection with the latter-day work.

Elder Thomas S. Bradshaw said it should be our greatest desire to put the gospel before the children of men. Spoke of the different degrees of glory. God, he said, is just, and rewards and punishments will be given to man in accordance with his actions in the flesh. There are not only the two places, heaven and hell, in the hereafter, but there are many mansions in the Father's

house, and a place is prepared for every one. Those who desire to obtain the highest degree must obey all the requirements of the gospel.

Elder Alex Orgill played a violin solo, "Blumenlied."

Elder Alex Orgill explained why God called Joseph Smith to perform His great work instead of some learned professor. We should not put new wine in old bottles. God knew that a new system of truth would not be accepted by the believers in an old system of religion. Joseph Smith was humble and in a position to receive the truth.

President Hyrum M. Smith addressed the congregation, encouraging the saints in their duties. He stated that although our numbers are few, it has ever been such in the history of the world that the few are chosen out of the multitude. It was so in Christ's time. The many denounced Him, the many persecuted Him, while the few believed. He said that a prophet was accepted only by the few while on the earth. It was so with Moses and Abraham, and it was the same with Christ and His Apostles. After they are gone they are then recognized by many. That being the condition in days of old, we can look for the same condition at the present day.

The session closed by singing, "You can make the pathway bright." Benediction by Elder Horace O. Hall.

The afternoon meeting commenced at 2:30 by singing, "Lead, kindly light." Prayer was offered by Elder Orson C. Parker. Singing, "How firm a foundation."

Elder Virgil C. Hall presented the names of the general and local authorities of the Church, who were unanimously sustained, and also gave a statistical report of the work done in the Hull conference for the last nine months.

The solo, "Some day thou shalt be at rest," was sung by Elder Floyd W. Nielson.

Elder Arthur Bradder spoke on the first principles of the gospel, and of his conversion to "Mormonism." He accepted the challenge of the "Mormon" elder, that if any man will do the will of the Father, he will know if the doctrine is of God or of man. He has, he said, tested this declaration, and is satisfied that it never fails.

Elder Charles E. Nalder spoke on the Godhead. He proved from the scriptures that God the Father and His Son Jesus Christ are two distinct and separate persons.

Elder Alex Orgill then rendered a violin solo, "Il Trovatore."

Elder G. Merlin Southwick spoke of the necessity of sustaining the authorities of the Church, not only with the uplifted hand, but by our actions. He explained the view held by the Latter-day Saints regarding salvation for the dead. All who have died in this world without having had the gospel preached to them will yet be given the opportunity in the spirit world, for Christ Himself went to the spirits in prison and preached to them after His crucifixion.

Closing song, "Come, come, ye saints." Benediction by Elder Marion Green.

The evening session commenced at 6:30 by singing, "Onward, Christian soldiers."

Elder Alfred Crane said that the Latter-day Saints believe in eternal progression. Every man is led forward by some unseen hand, and will not only continue to progress in this world, but in the world to come. He also made the statement that, "Truth crushed to earth will rise again." The truths concerning Christ's gospel which were crushed to earth at the time of the apostasy have arisen in our day.

A solo, "Who knows," was rendered by Elder Floyd W. Nielson.

President Hyrum M. Smith then spoke of the principles of salvation and industry, as being connected with the gospel of Christ. He explained what the organization of the Relief Society was for, and made mention of the characteristics of its work. At the present time the sisters can put forth their best efforts to relieve the suffering caused by the present war, in making necessary articles for the soldiers. The gospel of Christ is a message of peace and not of war. Christ taught, "Love your enemies, bless them that curse you." These teachings remove the desire for contention. If the gospel were lived by all there would be no cause for any disturbance. Nevertheless this war is in fulfillment of prophecy. It is one of the signs of the times, and proves that Christ's second advent is near at hand.

Conference was brought to a close by singing, "We thank Thee, O God, for a prophet." Benediction by Elder Milton B. Manghan.

At nine o'clock Sunday morning a baptismal service was held, when five souls were led into the waters of baptism.

A Priesthood meeting was held on Saturday, October 17th, 1914, at 6 p.m. The elders gave encouraging reports of their labors, and President Hyrum M. Smith addressed the brethren, giving timely advice on missionary work.

VIRGIL C. HALL, Clerk of Conference.

TITHING.

THE law of tithing is not new, as many suppose. It was practiced by the patriarchs of old. Abraham, returning victorious from battle, gave one-tenth of the spoils to Melchisedek, king of Salem, who was a priest of the most high God (Heb. 7:1-2). Jacob made a vow that "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22).

During the administration of Moses tithing was considered a universal law among the Israelites. They looked upon it as a commandment of God, given upon Mount Sinai, to Moses. One-tenth of all they raised belonged to the Lord. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord" (Lev. 27: 30). This law was practiced by the Jews, and approved by Christ. He rebuked the Pharisees for their hypocrisy, but approved of their tithe-paying. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23: 23).

The law of tithing is not only for God's people in ancient days, for it was restored with all the other laws of the gospel. The revelation of tithing was given to Joseph Smith on July 8th, 1838, and is recorded in section 119 of the Doctrine and Covenants. In this the saints in this dispensation are commanded to pay one-tenth of their increase to the Lord.

We learn from the revelations given through the Prophet Joseph Smith that "There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated, and when we obtain any blessings from God it is by obedience to that law upon which it is predicated" (Doc. and Cov., Sec. 130: 20, 21). From this revelation we are given to understand that every law we obey we receive blessings for so doing. There are many laws given by the Lord to His children, and naturally those who observe all these laws will receive greater blessings than those who do not. Therefore, we must strive to obey all the laws that are revealed to us. If the law comes from God it is just and proper, and for our good. It is only by the observance of all these laws that we can gain that perfection which Christ desired us to have when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48).

Now, what blessings are predicated upon the law of tithing? The Lord has promised to bless those who pay their tithing, in these words: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3: 10, 11). The Lord's promises fail not.

There are those who say they cannot afford to pay tithing; they say they are too poor. Certainly they are the ones that can not afford to miss paying tithing, because they are the ones that need these temporal blessings.

Malachi, in writing of the judgments of God upon the wicked at the second coming of Christ, says: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4: 1). A faithful observance of the law of tithing is a safe insurance against this great burning, for the Lord has said, "Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day of tithing of my people; for he that is tithed shall not be burned (at his coming)" (Doc. and Cov., Sec. 64: 23). At the coming of Christ and during His reign, on earth, those who are worthy will have the privilege of dwelling with Him. During that time the law of consecration, or the order of Enoch, will be lived. Then there will be no poor nor rich, but all will be equal. The saints in that day will live a perfect law of brotherhood, as was lived in the city of Enoch. If we strictly observe the law of tithing, we will be prepared to live this higher law when it is restored. Consequently, those who can live this higher law will have the privilege of doing so, and will not be burned with the wicked at the coming of Christ. But those who can not live the law of tithing now, certainly will not be able to live a very much higher law when it is restored. Surely this alone is reason enough why His saints should observe this commandment.

As there are many blessings promised on obedience to, there are also penalties attached to the non-obedience of, the law of tithing. If we fail to pay our tithing we are looked upon by the Lord as being robbers. He says, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings" (Mal. 3: 8). If we rob God as did the children of Israel, we will come under similar condemnation; we will lose in temporal things as well as in spiritual things.

The Lord has said that those who gather to the land of Zion, and do not observe the law of tithing, shall not be found worthy to abide among those who are trying to keep the commandments of the Lord. Also, that the land of Zion will not be a land of Zion unto them (Doc. and Cov., Sec. 119: 5, 6). We should, therefore, pay our tithing first, because it is a commandment of the Lord, and we wish to be obedient unto Him. When we partake of the sacrament, do we not covenant with Him that we are willing to keep His commandments? Second, we need and want the blessings that are predicated upon the law of tithing. Third, we want to be prepared to live Christ's higher law when it is restored, and escape the burning at His coming. Fourth, we do not want to be looked upon by the Lord as being robbers, and we wish to be worthy of dwelling among His saints, that it may be Zion unto us.

Stockport. ALBERT D. CLARK, JR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 29, 1914.

EDITORIAL.

TO THE SAINTS IN EUROPE.

THE saints in the European mission are aware of the fact that many elders laboring in the various fields have been released. All of the missionaries in the Swiss and German mission, as well as France and Belgium, have been advised to leave those countries. From Holland, Denmark, Norway and Sweden most of the missionaries have been called away, and only a few are left to look after the property belonging to the Church, and to take care of the established branches. Most of the work will be carried on by local elders. No step has as yet been taken looking to a general release of the American elders in the British mission. What will be done in this respect here depends entirely on future developments. It should be added that the elders who have not yet labored in the field the usual time have been transferred to different parts of the United States, where they will complete their mission, and that only those whose time was up, or nearly so, have been released to return to their respective homes.

It is due to the saints to say that the decision to withdraw the elders from the various mission fields was not arrived at without earnest and prayerful consideration of the seriousness of such a step. Many of the saints in the mountain regions were anxious for their boys, or husbands, or brothers, in the war zone. But in addition to this, the authorities of the Church, including the President of the European mission, were given to understand that most of the European governments, in communiques to the Washington government, had expressed the opinion that American citizens ought to leave Europe and return to America, because the food supply might, in case the war should be prolonged, present quite a problem. It has also been suggested that in case of mob riots directed against American citizens, or in case an American should be killed, for instance by a bomb dropped from some air craft, or by any other means, the United States might be involved in a serious dispute, which, to say the least, would be very undesirable. These and similar considerations, it was felt, could not consistently be ignored.

But the saints in this important part of the Lord's vineyard need not feel discouraged. It is a time of trial of their faith and integrity. But the history of the Church shows that the Lord has always led His people on toward victory, even though the road

may have been laid through the deep sea, or the barren wilderness. God never lets His people remain long at the bitter waters of Mara. The next stage is always Elim, with its clear springs and friendly palm trees. And so they can joyfully sing the song of Moses: "The Lord is my strength and song, and he is become my salvation: He is my God, and I will extol him; my father's God, and I will exalt him."

The Lord will bless the efforts of the local elders for the propagation of the truth, and the building up of the branches of the Church, if they will diligently seek the inspiration of the Almighty, and by prayer and study of the scriptures, as well as by pure lives, place themselves in a condition to receive the light and strength necessary for success. Let them remember that our Lord required of Peter as the only proof of his love, that he should take care of His flock. "Feed my lambs." "Feed my sheep." Remember, also, the fatherly advice of Paul to Timothens: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II. Tim. 2: 22-26).

And now, may the blessings of the Lord be poured out upon the saints in this mission, and upon the local elders, and missionaries who remain at their posts! And if it is His will and consistent with His purposes, may He look down in mercy upon the nations now bleeding under the wheels of the modern Juggernaut, and remove the horrors of war from their stricken cities and villages! May peace be established, and the day quickly come when the kingdoms of the world shall have become the kingdom of the Son of God, and He shall reign in justice, truth, love and righteousness!

HYRUM M. SMITH.

THE OCTOBER CONFERENCE.

IT is evident, from the reports in Salt Lake papers, that the October conference of the Church of Jesus Christ of Latter-day Saints was an enjoyable occasion. All the meetings were well attended, and on Sunday, October 4th, the first day of the conference, overflow meetings were held, because the immense Tabernacle could not hold the people. The opening address by President Joseph F. Smith was, as usual, instructive and inspiring. It will be reproduced in the *Star* as soon as the official report is received.

The Sunday School Union met in the evening on the first day of the conference, and it is stated that the gathering was the most successful in the history of that great organization.

A feature of the conference was the prayers for peace which were offered by the large assemblies. Complying with a suggestion made by President Wilson that Christians throughout the United States set apart Sunday, October 4th, for supplications for the restoration of peace in Europe, the Latter-day Saints united with other religious organizations in making that subject a special matter of prayer, and it is doubtful whether in any other part of the United States a larger gathering met that day to petition for peace, or that more fervent prayers were offered than in that conference.

Skeptics and infidels will undoubtedly scoff at the idea of ending a world-war by means of prayer. They have an impression that Christians regard prayer as a mechanical process by which man enters, as it were, the presence of God and asks for a gift; if the gift is bestowed, the prayer is answered; if not, it is not heard. But no Christian with spiritual experience regards prayer as a means whereby fallible man can wrest the sceptre from the hand of Omnipotence and rule the world, or nations, in accordance with his own narrow viewpoint. He regards prayer as a means of communion with his heavenly Father, whereby he receives a clearer understanding of God's plans, more strength to endure trials, and more energy and wisdom to do the work assigned to him. He, therefore, always is content, after he has stated his wants, to add, "Not my will, but thine, be done." And then the prayer of faith is never unanswered.

The conference suggests another thought.

The enemies of the Church have done all in their power to crush it. They have tried assaults by mobs. They have poured out a flood of falsehood against the prominent men in the Church, from the days of the Prophet Joseph to the present time. They have tried lawsuits and investigations by legislative committees. And they have, though only to a very limited extent as yet, tried the effect of turning the engines of scientific research against the sacred books of the Church. But all to no purpose. The Church is growing in membership from year to year. Some, it is true, fall by the wayside; but others are added, and the Church is growing, so that each conference seems larger than its predecessor. The Church members, too, are improving in intelligence, spirituality, and the understanding of the gospel. This is evident from the gatherings of the saints.

The work in which the Church is engaged is in God's hands. Mere man can no more bring it to nought than a swarm of insects can stay the blazing chariot of the sun in his race across the azure sky.

J. M. S.

THE EVERLASTING COVENANT.

A CORRESPONDENT of *The Star*, writing from Halifax, September 29th, asks for an explanation of the term, "the everlasting covenant" (Isaiah 24: 5), and information on how it has been broken. Others have asked the same questions. For the benefit of the inquirers we submit the following:

"From the Pearl of Great Price (Book of Moses 4: 1, 2; Abraham 3: 27), we know that our heavenly Father and His beloved Son entered into an engagement before man was placed upon this earth, whereby the plan of salvation was agreed upon, and eternal exaltation was decreed for all the children of men who should keep the commandments of God. The beloved Son undertook the work of redemption. He volunteered to become the surety and representative of the race, and the Father guaranteed the success of the work: 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession' (Psa. 2: 8). This is the 'everlasting covenant.' It was entered into in eternity, and it is eternal and immutable.

"This everlasting covenant was revealed to Adam when the messenger from the Father explained to him the meaning of the sacrifices he offered at the command of God (see Pearl of Great Price, Book of Moses 5: 1-12).

"It was renewed with Noah as the representative of the new race (Gen. 9: 1-17), on the condition that he and his descendants should keep the commandments of the covenant regarding the shedding of blood and the purity of morals.

"It was entered into with Abraham, when God promised to give him the land of Canaan and ratified this promise by passing between the bleeding pieces of the slain sacrifices, under the emblems of a smoking furnace and a burning lamp (Genesis 15: 1-18).

"It is the same covenant which was entered into in the meridian of time by those who accepted the atoning work of Jesus, and took upon them His name by baptism 'into His death' (Rom. 6: 3)—His death being the full ratification of the covenant. And it is the same covenant which the Latter-day Saints have entered into by baptism for the remission of sins, and which they are renewing every time they partake of the emblems of the body and blood of their Redeemer, thereby testifying that they accept the terms of the covenant.

"It is called the everlasting covenant to distinguish it from the covenant of a more temporary nature, which was entered into with Israel when it became clear that the people were not far enough advanced to comply with the requirements of a higher law. The temporary covenant is generally called Levitical, and it was superseded at the death of Christ by the everlasting covenant again being put in force (compare Heb. 7: 1-28).

"The question as to how that covenant has been broken must be answered briefly. When the Prophet Isaiah first entered his office the Ten Tribes had for many years been in a state of revolt from Judah, and were worshiping in places not sanctioned by Jehovah, and by ceremonies contrary to His commandments. In fact, they often indulged in idolatry and other abominations. The throne of Judah was occupied by Uzziah, who was a good king, but who, nevertheless, failed to remove the altars that had been built for idolatrous purposes. His successor, Jotham, was also a good, but weak king. Ahaz now became king, and during his reign the law of God was broken in a most reckless manner. He imitated the kings of Israel. He dedicated his sons to the worship of idols by passing them through flames, or, perhaps he even sacrificed them in the flames (II. Kings 16; 1-4). He plundered and defaced the Temple, and finally closed it (see II. Kings 16: 5-18). It was during this period of covenant-breaking that Isaiah hurled his denunciations against the rulers and the people (Isa. 24). 'The land [Palestine],' he said, 'shall be utterly emptied and spoiled.' 'The earth [Palestine] mourneth and fadeth away.' 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant,' by turning away from Jehovah and worshiping other gods according to the awful rites of the surrounding nations.

"It should be noted that history repeated itself in the early ages or our own era. It was not very long before the first Christians deviated a little from the teachings of our Lord. Then the deviation became more pronounced. The ordinances were changed. The very form of government established by our Lord was gradually abolished and a new form introduced as different from God's government as if Great Britain should overthrow its own democratic form of government and adopt the despotism of Russia. For the government that was forced on the Church was patterned after imperial Rome. So complete was the change. As a consequence the earth was again made desolate by the incursion of Goths, Huns, Vandals, Saracenes, and Turks. But the people did not repent of their idolatry and immorality. They continued to worship images and to practice an asceticism which in many cases was but a cloak for licentiousness. So complete was apostasy that the Lord, in the first revelation given to the Prophet Joseph Smith, said that all the creeds were an abomination in His sight. 'They [the professors] draw near me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

This is a question of great importance for a correct understanding of the gospel, and it is well to study it in the light of the revealed word of God.

J. M. S.

CHRONOLOGY OF THE WAR.

[This synopsis follows closely the excellent diary published by the *London Times* on October 1st, 1914.]

July 23.—The government of Austria-Hungary presented a note to Servia, demanding the suppression of anti-Austrian agitation. Forty-eight hours were given in which to reply.

July 24.—A Russian cabinet meeting declared the Austrian demand a challenge to Russia.

July 27.—Sir Edward Grey announced that his propositions for a peace conference had been accepted by France and Italy.

July 28.—Austria-Hungary declared war against Servia, and began the bombardment of Belgrade on the 30th.

August 1.—Germany declared war on Russia, and invaded Luxemburg.

August 2.—German troops entered French territory at Cirey and sent an ultimatum to Belgium demanding permission to violate Belgian neutrality.

August 4.—Great Britain sent an ultimatum to Germany demanding an assurance of respect for Belgian neutrality. Germany answered by attacking Liége. Great Britain declared war on Germany.

August 6.—Parliament voted £100,000,000 for war purposes. H.M.S. *Amphion* was destroyed by a German mine.

August 8.—The French invaded Alsace.

August 9.—A German submarine was sunk by the British cruiser *Birmingham*.

August 12.—Great Britain declared war upon Austria-Hungary.

August 15.—Japan demanded the evacuation of Kiao-chau by Germany. The French invaded Lorraine. Russia issued a proclamation promising autonomy to Poland.

August 16.—A British force landed in France.

August 17.—The Belgian government moved from Brussels to Antwerp.

August 18.—Austrians were defeated by Serbians at Shabatz.

August 20.—Brussels was occupied by the Germans who levied a war tax of £8,000,000 on that city.

August 22.—After the battle of Charleroi the French retreated.

August 23.—Namur was evacuated by the allies. Japan declared war on Germany. Austrians defeated by Russians at Soldau, and by Serbians.

August 24.—Namur occupied by Germans. The allies retreat.

August 25.—The Germans destroy Louvain. Allies retreat. In Galicia the battle of Lemberg begins.

August 27.—British marines at Ostend. *Kaiser Wilhelm de Grosse* was sunk off Rio de Oro by H.M.S. *Highflyer*. German cruiser *Magdeburg* was destroyed in the Gulf of Finland.

August 28.—Longwy surrendered to the Germans after twenty-four days' heroic resistance.

August 29.—Troops from New Zealand occupied German Samoa.

August 30.—Austrians invaded Russian Poland.

August 31.—The allies retired to the Seine, the Oise, and the upper Meuse. The Russians suffered defeat at Osterode.

September 2.—Austrians were defeated at Lemberg with heavy losses.

September 3.—The French government moved from Paris to Bordeaux.

September 4.—The Belgians opened the dykes and flooded the country around Antwerp. Many Germans were drowned.

September 5.—H.M.S. *Pathfinder* destroyed by a submarine. Agreement signed by Russia, Great Britain and France that neither country would treat separately with Germany for peace. This, because it had been learned that the Kaiser had tried to approach the Czar with peace overtures. Reims occupied by the Germans. The German advance on Paris checked. Austrians defeated by the Russians at Tomaszow.

September 7.—Germans retreating in France.

September 8.—Russians captured Mikołajow. Serbians victorious at Racha.

September 9.—Indian troops, 70,000 strong, left for France.

September 10.—General Botha sent a force into German territory in Africa. Serbians captured Semlin and Russians Tomaszow.

September 12.—Germans retreating in France. The Belgians make a successful sortie from Antwerp.

September 14.—The British cruiser *Carmania* destroyed the German armed cruiser, the *Cap Trafalgar*. The Germans in France are retreating.

September 16.—Russians are forced out of East Prussia.

September 17.—Russians rout the Austrians in Galicia.

September 20.—The Reims cathedral was bombarded by the Germans. The German cruiser *Emden*, it was announced, had, in four days, captured six British ships in the Bay of Bengal.

September 21.—The French government protested against the destruction of the Reims Cathedral.

September 22.—Three British cruisers, the *Aboukir, Hogue, and Cressy* were sunk by a German submarine.

September 25.—Australian forces occupied Kaiser Wilhelm's Land in New Guinea.

September 28.—According to details issued by the Admiralty, of the British and German losses in shipping since the outbreak of the war, the German tonnage detained or captured was 1,140,000 tons (387 ships), and the British 229,000 tons (86 ships). No change was apparent in the general situation on the Aisne, where for eighteen days the encounter has raged. Russian progress was unchecked. The Japanese were closing in on Tsing-tau, occupying all the high ground overlooking the enemy's main line of defence.

If Adversity hath killed his thousands, Prosperity hath killed his ten thousands; therefore adversity is to be preferred; the one deceives, the other instructs.—R. Burton.

MUSIC IN WAR.

ACCORDING to an article in *Musical America*, quoted by *Literary Digest*, music is the inspiration of the Russian soldiers to deeds of valor and bravery on the field. A Russian will fight hungry and cold; but not without music. They tell about a soldier who before the battle of Mukden asked the band to play his favorite march. He was wounded in the battle and, dying, whistled that march. No matter how fiercely the battle raged, the bands were playing. In one regiment thirty-nine musicians had fallen, but the last—the flautist—continued playing to the beats of the bandmaster, until both were taken prisoners. Russian army surgeons explain that music has grown to become a vital factor of the army life. It inspires the soldier to display his most heroic faculties and thus makes of an uneducated muzhik a brave patriot. The musical gift and the gift of appreciating it are both divine. But man was endowed with these gifts to enable him to pour out his soul in adoration and thanksgiving to his heavenly Father, and not to kill fellowmen. "Praise ye the Lord. Praise him with the sound of the trumpet; with psaltery and harp; with the timbrel and the dance; with stringed instruments and organs; upon loud cymbals, and upon the high sounding cymbals" (Psa. 150). That is the purpose of music and the most proper use of musical instruments and talents. There is, therefore, no more soul-inspiring music than religious music—a fact of which the great composers have been well aware. Religious music inspires to deeds of righteousness, to faith and hope, just as martial music inspires to deeds of bravery in the face of death.

J. M. S.

ACCORDING to the Liverpool *Echo* of October 21st, 1914, Dr. Inge, the Dean of St. Paul's, lecturing in Manchester the other night, said he thought Christianity had suffered from the undue preponderance of one sex in the churches. If in most churches they saw three women to one man, the cause was not only in the superior piety of women, it was also because the women who paid the piper called the tune (laughter). He wished, he said, they could begin to preach an austerer and more heroic gospel. How would the gospel of the Redeemer do? It is true this gospel was first proclaimed by a woman, for Mary of Magdala was the first messenger to announce to the disciples the resurrection of Jesus; but that did not emasculate them. There is no more austere and heroic gospel than the true gospel of Jesus Christ.

THE City of Ghent, in Belgium, has been occupied by the Germans. It was the first city to fall after Antwerp. On the 24th of December, 1814, the treaty of peace which ended the last war between Great Britain and the United States, was signed in that city. On

Christmas eve this year it will be just a hundred years since the two great English-speaking nations met on battlefields, and it was the intention of the friends of peace on both sides of the Atlantic to celebrate the completion of a century of peace between the two nations, with a grand pageant and a banquet in the City of Ghent at Christmas. It is to be feared that that plan must now be abandoned, the Germans being the masters in Ghent.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the North Sea, Lowestoft (Norwich conference), on October 15th, 1914, when one soul was admitted into the Church. Elder Henry Yates officiated.

A baptismal service was held on October 24th, 1914, at the Victoria Baths, Manchester (Manchester conference). Nine persons were baptized by Elders A. D. Clark, Jr., and William H. Griffiths.

Transfers.—A number of elders who have been laboring in the various missions on the Continent have been transferred to the United States, and sailed per s.s. *Hesperian*, October 23rd, 1914, to continue their work in missions there, as follows: To the Southern States—Heber Lauritzen, Charles W. Jensen, John W. Hillstrom, Francis S. Lundell. To the Northern States—Earl R. Sorensen, John Ockerman.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home per s.s. *Hesperian*, October 23rd, 1914: From the British mission—Alva B. Enniss, Marcus L. Robbins, William E. Cox, Jesse W. Minson, Edward C. Samuels. From the Swiss and German mission—R. Scott Zimmerman. A company of sixty emigrants took passage on the same ship, Elders William E. Cox, Edward C. Samuels and Alva B. Enniss being in charge.

DIED.

OLIVE.—At Bury, Lancashire, October 2nd, 1914, William Olive, aged 57 years. Deceased was a faithful Latter-day Saint.

CONTENTS:

Relief Society Conference	689	The October Conference	697
Minutes of Hull Conference	691	The Everlasting Covenant	699
Tithing	693	Chronology of the War	701
Editorials:		Music in War	703
To the Saints in Europe	696	From the Mission Field	704

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